

A MIRROVR of Monsters:

Wherein is plainly described the
manifold vices, & spotted enormities, that are cau-
sed by the infectious sight of Playes, with the
description of the subtile flights of Sa-
than, making them his
instruments.

Compiled by Wil. Rankins.
Magna spes est inferni.

Seen and allowed.



AT LONDON
Printed by I.C. for T.H. in
Anno. Do. 1587.

What is the nature of the
... to ... of ...
... of the ...
... the ...

Compiled by ...

... and ...



AT LONDON
Printed by I. O. for T. H. M.
... 1537

A MIRROVR

of Monsters.

*MAGNA SPES
est inferni.*



Desirous in youth (not satisfi-
ed with Maps) to confer the
nature of my native soile,
with the common condition
of other countries, I found it
a sprig, budding from the wi-
thered plant of vertue, by e-
quall comparison of contra-
ries, to decerne good from
bad: and choosing according

lie with sinceritie to imbrace the one, and avoid the
pernicious path of the other. Trauelling thus in mind,
and tossed with worldlie waues, as my bodie was in-
dangered in the billowes of the raging sea, whereby
occasioned to behold manie countries (though I conti-
nued in none) I noted their manners so farre as my
capacitie could conceiue, or the shortnesse of my abode
instruct me in the same.

A troubled
mind is tossed
with worldlie
waues.

At the last, happilie (or rather by the diuine powers)
as I may terme it, I arrived in a countrie named Ter-
ralbon, situate in the Westerne parts, and contained
in the compasse of Europa, the onelie report whereof
was sufficient to win a mind perticularlie led in secu-
ritie in hys owne native countrie, to be an eye witnesse
to the rarenesse of that peaceable place. So godlie in
gouernement, so politique in proceedings, so walled for
warre, and fortified with frends, that it is hard to be

The happinesse
of England.

B.i.

censu

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censured, whether the place be more blessed, for the plentie of all things, necessarie for a flourishing commonwealth, or for the tranquillous peace it continual-
lie enioieth, at both which all christendome wonders, and wisheth (as a head to their flowing streames) that plentie of oile and wine, store of milke and honie, anoint the heads and chearish the hearts of such happie gouernours.

That place is said to be celestiall where a vertuous prince ruleth the realme.

Vrged contrarie to nature, a wolfe should tremble at a lambe: but such is the force of vertue to compass impossibilities in the iudgement of man.

God deliuereth a vertuous prince from the wicked conspiracies of the yngodlie. Vertue and wisdom shall neuer waine.

The corruption of our age, that vice must needs be coupled with vertue.

Amongst which blessed benefits, and heape of celestiall graces, there is aboue the rest a most vertuous and godlie prince, whose fame spreddeth to infidels, whose noble vertues are wondered at amongst the Heathen, whose peaceable gouernement Pagans doe adore, no lesse feared of forren enemies, then beloued of naturall subiects. At whose clemencie (but a Lambe) the Wolfe doth tremble, nor dareth the For barge on the mounts of Terralbon, where Saba beholdeth the feeding of hir Lambes.

This blessed Ladie, whome God hath annointed, whome Angels doe guide, and Archangels defend from the secret sting of the Aspis, that lurketh vnder the lips of the yngodlie, is adorned with so manie vertuous gifts of the mind, that the rudenesse of my quill would rather diminish the full and fertile spring of hir flourishing praises, then meritoriously commend the singularitie of the same, onelie this maye I say, *Sacra est Regina, iusta diserta potens*, What wanteth there then (object what may be) to saye she is sacred, iust, wise, and mightie, the fulnesse whereof furnishing the beuens shall neuer waine.

But yet speake I more largely of the famous state of hir Terralbon. In whose flourishing fields amongst the statelie trees cleaueth consuming Caterpillers, and as the tallest Cedar hath his water boughes, and winters blasts (were it of Libanus) the sweete Rose his prickles and concealing Cankers (grew it in
Para

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Paradise) the cleaneſt ſtreame his mud, and grayell
ſtones (ſprong it from the head of Ganges.) So Ter-
ralbon hath places and people beyond the view of ver-
tue, yet by regard to be redreſſed, and care cleane to be
confounded, ſuch as live by others loſſe, laughs, at o-
thers languishing, ſloziſh by others fading, ſing at o-
thers ſorrow, conſuming caterpillers cleaving to ſoz-
ward branches, cankers that canterize Roſeall youth,
and muddie motes that trouble the cleereſt ſprings:
ſo may I terme them, whoſe Learme hath continued
too long a time. What men are theſe? (naie rather
monſters) that thus corrupt ſo ſweete a ſoile: ſuch are
they, as in outward ſhe w ſeeme painted ſepulchres, but
digge vp their deads, and finde nothing but a maſſe
of rotten bones.

Plaiers are Ca-
terpillers and
Cankers, that
cleave to the
branches of
forward wits.

They are Mon-
ſters.

Some terme them Comedians, otherſome Play-
ers, manie Pleaſers, but I Monſters, and whie Mon-
ſters? Bicauſe vnder colour of humanitie, they pre-
ſent nothing but prodigious vanitie. Theſe are welſ
without water, dead branches fit for ſuell, cockle a-
mongſt cozne, unwholeſome weedes, amongſt ſweete
hearbes, and finallie, ſeeds that are crept into the
wozld by ſtealth, and holde poſſeſſion by ſubtil in-
uaſion.

They colour
their vanitie
with humanitie.

But ſome of their ſocietie may fortune to object,
that I chatte beyond my charge, and ſpeake more than
probabilitie or ground (of ſearched and experienced
troth,) naye will not ſticke to ſaie, I am malicious
without meaſure, proud with preſumption, and al-
ledge more then I dare auouche, to ſpeake againſt
them that are priuiledged by a Prince, naye more
ſwozne ſeruants to the annointed, allowed by Magi-
ſtrates, & commended by many. I eaſilie answer: Moſt
men liked the masking Apes of Egypt, whoſe golden
cotes, could not cover their brutiſh ſtates, for *Simia ſi-*
mia erit etiam ſi aurea geſtet inſignia. Nor can the coate

The coate of a
prince cannot
alter the con-
dition of the
of corrupted.

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The coate of a prince cannot alter the condition of the corrupted.

A subjects self-will must not be grounded on the pleasure of a Prince.

Abuses are no vices.

Players transforme their bodies which is the image of Christ into the shape of brute beasts.

They are sent from Sathan.

They are the members of Sathan to practise for him in the kingdome of this world.

Iustice may breake the ioints of Sathan.

of a mightie and puissant prince, priuiledge a subiect to wander in error, naie to build their habitations vnder the Ceders of Saba. Princes are as Gods, and may command, subiects inferiour creatures, and must not offend. What reason hath the foote to saie, my head recreates himselfe with pleasure, therefore may I walke at leisure, for this is no consequent: The Prince must be pleased, therefore the subiect be diseased. For that is poison to some, which is medicinable to other, and of a perticular good, by abuse maye spring a generall euill.

But let we aside this cauelling obiecto, and view we moze narrowlie from what spring these serpents first suckt their vnsauerie sap (for men doe then transforme that glorious image of Christ, into the brutish shape of a rude beast, when the temple of our bodies which should be consecrate vnto him, is made a stage of stinking stufte, a den for theues, and an habitation for insatiate monsters.) First they are sent from their great captaine Sathan (vnder whose banner they beare armes) to deceiue the world, to lead the people with intising shewes to the diuell, to seduce them to sinne, and well tuned strings, to sound pleasing melody, when people in heapes daunce to the diuell. But rather seeme they the limbs, proportion, and members of Sathan.

First are they his head that studie to deceiue the people with intising shewes, which (if Hydraes) the sword of iustice might soone cut. They are his tongs, which roare out pleasing (but yet damnable) tales into the ears of the people, easilie puld out by Iustice. They are his armes that stretch out to catch the people within the compasse of his chaine, whose ioints Iustice may breake. They are his clouen feet that plod in damned paths, in whose steps spring vp sundrie seeds of deadlie desires. Such are they, and such will they be (as long as they

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they be.) When first these monsters came into Terral-
 bon, such was their proud presumption, that they fea-
 red not to prophane the Sabbaoth, to defile the Lords
 daie, to scoffe at his word, and to stage his wrath. But
 when the King of kings sawe his scepter broken, his
 crowne trode vnder the fete of the vngodlie, his
 robes rent, naye the glorie of his Sonne darkened
 with the head of this monstrous Beast: he stretched
 out his mightie arme, and with the rod of his Justice
 bzused the bones of them that prophaned his Sabbaoth,
 defiled his sacred daye, and scoffed at his holie word.
 Then Justice pulled off hir baile, & with a cleare soe-
 light (beholding the same) so ordained it, that these
 monsters dare no longer roare on the Sabbaoth of the
 Lorde.

Plaiers began to
 prophane the
 Sabbaoth.

Bearisngarden
 fell vpon the
 prophaners of
 the Sabbaoth.

What sight then so bleared with fond affection, but
 may easilie decerne, Sathan brought them into the
 world, nursed them in the world, and nourisheth them
 in the world, instructs them in the world, and will de-
 stroye them in the world, except in time they shadow
 themselves vnder the wings of Angels. For as the
 power of God is inscrutable, so is his mercie manifold,
 his wrath inkindled, is quenched with petition, humi-
 litie, and a repentant soule. Such is his power, such is
 his vnspeakeable mercie. In which my incepted course,
 I am to desire the reader, that I may referre his paci-
 ent aduise to this consequent, conteining the summe of
 my Mirrore: wherein if it please him to read with de-
 liberation, and ponder with iudgement, he shall find
 such as I promised to be faithfullie performed. Where-
 in is contained the perfect description of such enomi-
 ties and heinous offences, that these monsters continu-
 allie carrie with them, easie to be decerned in the darke
 without a candle, were they couered with the obscurest
 cloude to hide their hydeous shapes. For spitting fier
 from their mouthes, they are to be discovered by their

Selfewill may be
 blinded with
 affection.

Repentance may
 reclaime them
 to the mercie of
 God.

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deedes.

By interpretatiō
from the Greeks
Hollow well.

A man may buie
his damnation
there for two
pence.

The grace of
God may guide
anie man from
this monstrous
Laborinth of
Plaies.

In this countrie of Terralbon, whereof I haue some-
what spoken, is a place famous for filthinesse, well
knowne of manie, for the most part noted of all, whose
name as necessarie we must not forget: called *Koιλοπερα*
a place well scituate in sinne, fenced with fraude, built
by briberie, whose pathes are well beaten, as the per-
fect waie to wickednesse, the entrie easie, for lesse price
then ludas bought his damnation, where my selfe luld
in the lap of Securitie, not long since was brought a
sleepe by Carelesse cogitations, where either by the
nature of the place (whether enchanted by charmes) or
by my owne darkesome disposition (ignorant of mine
owne harmes) I know not, but there restless I rested
without regarde, and plunged my selfe in the depth
of follie.

This Laborinth, where lodged these monstrous
Minotaures, had many winds, and turnes fit for a mind
(as they terme it) Malecontent, to walke neuer con-
tent: wherein viewing manie things able to intice a
pleasant eye to beholde, or an open eare to delight, by
the line of grace, at length I got out, when I bowed to
my guide vnspotted loue, heartie zeale, & continuall
praise, that brought a soule almost sunke in sinne to
the brinke of mercie. Wherein (as our prouerbe saith)
none can better describe the furie of fier, then he which
hath bene scorched with the flame) I shall tell you
of things strange to consider, but more strange to
behold, no lesse true then strange, yet not so strange
as damnable.

In this place *Koιλοπερα* not long since was solemniz-
ed a marriage, betweene two ancient and amiable
louers, having long liued in *Koιλοπερα* (and yet but
young) in so much that by the common consent of the
whole inhabitants, nothing was more talkt off, pro-
vided for, nor more diligentlie waited on then those
loiall

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loyall louers of no small authoritie, named Fastus and Luxuria. The one hath reigned Rector, since the first foundation of that blessed building. The other as Ladie of the world, (in that Wallace best beseming hir Gate) striveth to rule in the hearts of most men, This marriage determined by Destinie, or rather by the infernall powers, who there rule all, and serue for Calues to worship in Horebbe, was began by Dischæse (one of the States of that Stage) and shall end by Beggerie, that hath already obtained the reuertion of that office, so time the ender of all things hath concluded.

Pride and Lecherie caused by Plaiers.

The diuell is adored as God amongst them, whome they make their idoll as the Israelites did by their golden calfe in Horebbe

Which when I viewed, with great desire to behold the end (as the seafaring Sailer seeing himselfe in danger to lose his life wisheth himselfe at his voyage end.) So sought I (for feare I should sinke) to get me from this painefull Wallace, yet loth to leaue it till time led me to the final conclusion I determined (as I liked the chære) to take part of the banket. Which I will describe in such order as I found it.

And first to shew you how finelie the Ladie frickt by hir selfe to meet the Bridegrome in the chappell *Adulterinum*, firmelie built for falling, vnderpropt with pillars that Sampson cannot bend: nere adioining to *Kοιτοδωριον*, least the Bride should wet hir feet in going so farre, whose nicenesse in the morning I may not omit.

They thinke their buildings so strong, that God cannot destroye them.

Rising from hir bed of Securitie, hanged with Curtins of Carelesnes, with balances of Vanitie, she dressed hir head with such costly Calles, Carings, Jewels, Periwigs & Pearls, as if for varietie of attire, she had a store house of trumperie. Nor was there any thing left vndone, but that which should be done. Amongst y rest to make hir seeme more amiable to hir best beloued she painted hir faire face w spots of shadowed modestie: not from Apelles shop, whose colours are counterfeited, nor yet from Zeuxes famous in portraiture. But sent

Lecherie spendeth hir time, in thinking best to please.

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Wherein is noted the pride that is caused by plaiers, the beholders framing themselves to their leude life.

The Theater & Curtine may aptlie be termed for their abomination, the chappell *Adulterinum*.

Men are verie easilie seduced to wickednesse.

from Proserpina wife to Pluto. A welwisher to this wedlocke: better coulours then Psyche carried to Venus quicklie decayed, but these last longer then they should. After shee had hanged at hir eares manie costlie fauours of follie farre set from the Indians of Anglia, she embzodered hir haire with embossed brouches of beastlie desire, then gazing in hir glasse of vaine glozie, shee concluded as fine as may be.

Hir handmaid Concupiscence readie to attend the pleasure of hir Ladie, cloathed hir in a coate of Sattin of subtiltie, when shee seemed vnto hir selfe a second Narcissus, for beautie, fauour, and louelic looks. Shee loued not to be praised, for that was vaine, if Concupiscence had said Iupiter in his deitie might behold hir, then might you decerne the shamelesse bloud striue to appeare in hir immodest face.

Now wanted there nothing that this Ladie might be led (as the custome is of brides) to the chappell *Adulterinum*, but onelie this: she wished for some of Medeas charmes, that she might continuallie be young for the loue of hir Lord. Now goeth shee led to the chappell by secure sufferance, *Licentia enim fenestram ad nequitiam aperit*. Where we will leaue the bride attending the comining of hir Lord. And returne to describe the manner of his state.

κοιρανιστας could hardlie conteine the magnificence of this mightie man, had it not bene determined by the prouident appointers, who wiselie foresawe that the maiestie of the place, agreeing with the state of this marriage, was fit to receiue them. For as the statelie Piramides in Greece, as the adamant drew men with desire from farre to behold the same. So no lesse famous for report of practise, running in all things and brauerie of building, is the castell of *κοιρανιστας*. Whether men strue to go first to possesse a place to behold their pageants.

This

hold their Pageants.

This King (as I may terme him) for that he raig-
neth ouer the hartes of most men, to immitate Mars, to
whom sometimes hee sent his service: thought it best
in compleat Armoꝝ richlie wrought in martiall maner
to march to the Chappell. Then againe he seemed not
so content, but in milder maner in honoꝝ of Hymaneus
to carry Torchcs by day light, to adde (as he thought)
moze glozie to the day. This mislikt him moze then
the rest, beeing y common custome of euery Swaine to
offer Incense to Hymaneus. But this in coniecture bet-
ter fitted his purpose, to imitate Pyrrhous with cups
of wyne to honoꝝ Bacchus, and to spꝛinkle the Chap-
pell with y sweet sacrifice. But that in a while seemed
too prophane, and better besiting the Country Choꝛle.

Whilst thus he bethought himselfe, crauing counsel
of his confederates, to solemnize his marriage with as
much honoꝝ as might be. As well to please the bꝛaue-
rie of his bꝛyde, as to feede his priuate humoꝝ, there
crept into his head this conceit. It was not thought a-
misse, amongst them, for that Venus was the Goddesse,
they did most adoze *Sceleratis Dea, pijs vero Damon*.
Though (least seeming too carped) they sometimes cal-
led on Mars to carry Cupid on their Shoulders: adding
thereby honoꝝ to Venus. As the Apuleians vsed to car-
ry theyꝝ lying Goddesse Syria, to deceive the people
with vaine prophesies, which accordingly was straight
performed.

For this noble Lord, beeing mounted on his statelie
Courser, nothing inferioꝝ to Bucephalus, he rode with
no lesse royaltie, then when Aeneas hunted with Dido,
sauiug that his Dido was not pꝛesent, beeing other-
wise buſied in the Chappell *Adulterinū*, set forward
to the same place, this manner they obserued to carrye
theyꝝ God.

First they caused some Lysippus to carue him out of
C. i. Alablaſter,

Pryde raigneth
as a king ouer
the hartes of mē.

The variable
minde of pryde,
how he may be
best attyred to
please.

Chiefly to please
his Lady Leche-
ry, he thus contē-
ded with him-
selfe.

Lust lyueth and
flourisheth a-
mongst Players.

Lust is honored
as a God.

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Alabaster, so exquisite as might be. Phidias sette colours vpon his face, best fitting their fancie. Then they caused him to be cloathed in light Tassata hitte for carriage, in colour white, though scine what different fro the Gods condition.

They offer theyr
soules as Sacrifice to lust.

It raigneth but
in the hartes of
wicked men.

They are super-
stitious.

Drummes and
Trumpets to cal
menae to Plaies.

Take away the
cause and the ef-
fect ceaseth.

Sathan woulde
not haue hys
members cut off.

Nert Curiosity crowned him with Hirtle, made in a Garland, stuck full of Roses, and wared his wings with Oyle of Narde, and Spike of the sweetest saunour: in the one hand he carryed a Dart, in the other a firebrand, whereby they present the puissance of his power. This God by the greater, is but limited his authoritie. *Malorum nisi animos occupat.* Further he claimes no title of government. But these men lue in his land and therefore must be ruled by his might, reelding hys Image the honour due to hys person, they carryed thys God vpon theyr shoulders to the Chappell. To honour whose coming, the Banners were displayed, the Drummes stroke vppe, and the Trumpets sounded.

Being now in the Chappell, the Bridegrome shewed that curtesie to his Bride, which the custome craved. Then clarkly Confusion knitte them in one, and married this couple together, insomuch that they are no longer two, but one, continually to inhabit y courtly Castle of Kothoppeap, the see simple whereof they holde as long as the building lasteth. But pull downe their building, and theyr honoz decayeth. Therefore beware to offend the Serpent by hurting his head.

Being thus wedded together, with all the pompe that might bee, and honour expedient for such an exployt, with wine of the best in the honoz of Bacchus, Wafers for Ceres, Laurell for Apollo, Torches for Hymæneus, and Cupid for Venus. Least hee shoulde seeme partiall in his Sacrifice to dedicate his service to one, and not to all: And so purchase displeasure of some of the Gods. With this manner of reuerence he returned to his Castle. Where I must shewe you the rest
that

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6.

that remaineth.

By this time Fame (that bringeth abroad secrets digged from the very depth of darknes) had manifested to most menne the manner of this marriage, and proclaimed as well the estate, as then unknowne, as the future happines should therby insue, so farre forth that the streets of Terralbon, were stuck with their bylles, and almost every post was a witnes to these pompous proceedings. Which done, the nature of most menne being desirous of nouelties, and greedy of newes. Like hearbes of Coates they flocked with desire to feede in that pleasaunt pastyre, where like young Kiddees they wantonly disposed themselves in these pleasant Meadows, and grazing tenderly on the Greene grasse, they deemed it rather a Celestiall Paradise then an habitation of hell houndes. Such is the nature of man, to call good euill, and euill good. Then Folly that stretcheth forth her winges to shadow the senses of the besotted, to the intent that their swollen eyes should not behold theyr deformed mindes: chose out pathes, erected places, and built Skaffoldes in *Koileptus* for hyr darlings to behold these daintie deuises. When they preparing theyr thirstie eares, enclining to harken to the trompe of Defame, were sone summoned to the perill of this place, and addrested in compleat sin to beare Armes against theyr owne soules. Where humaine mindes might easilie behold Vertue dismembred, her Towers throwne downe, her bulwarks battered, her walls wasted, her stately buildings beatē downe with these barbarous minded mates: her Trees bereft of leaues, and now against Nature inhabited rather by beasts of the field, and foules of the ayre, then by the mindes of men, such enmitie is there swozne betwene Vertue and Follie.

Players by sticking of their bylles in Londo, defile the streets with their infectious filthines.

Most men thinke theyr pleasure will not turne to payne.

Folly so blears mens eyes, that they take playes to be profounde Scripture.

Playes make men sin against theyr owne soules.

Vertue is defaced amongst Players.

But now we returne we to our former charge, to tell without tediousnes the brauery of theyr banquet. By
C.ii. this

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The exercise that
some practise at
Playes.

thys time were they returned to theyr Castle, no cere-
monie ouerslpt behoofull for the same. Where with
amorous embracings, louing lookes, and swæte saluta-
tions the Wyde & Bridegrome greeted one an other.
Like as Mars when he hadde bene wearied with war-
like exployts, vsed to entertaine his Lady Venus, when
contrary to theyr lyking vnlookt for, they were taken
in a Nette. No lesse was theyr loue.

The honor they
owe to lust.

After setting themselves downe in a Chayze of vn-
chaste thoughts, hande in hand they beganne to parle,
whose secret talke as vnnecessary or immodest I omit,
but let them iudge that know, and meane to admonish
themselves by this Mirrour. The Parlour of payne
was prouided for them and theyrs, there to feast till
they surfetted, to drinke till Bacchus bidde them stay,
and to disport themselves in honoꝝ of Cupid, whose I-
mage was erected in a place of purpose built, paynted
with coy conceits, and couered with costly colours.
Which place being somewhat nere a windowe, was
sometime shaken with a Northren wynde, when the
God made them admire by hys mouing, whether hee
were discontent, desirous to be amongst them, or wyth
hys nodding silence by signes cheered his seruants.

How God laugh-
eth to scorne the
folly of these
menne.

These are doore
keepers, & boxe-
holders at Playes
Tartara is taken
for hell.

Their seruants, with no lesse diligence then besee-
med theyr obedience, prouided for the banquet such rare
confections as theyr Loꝝde and Ladye were wonte to
loue, who being sette at theyr Table Tartara, compact
by a cunning Carpenter, with theyr frends fickle fol-
ly, leude laughter, and filthy fornication, were serued
as foloweth.

Players were ba-
nished fro Rome
for theyr beastlie
enormities.

A crue of counterfait companions, such as some-
times were banisht the Theaters at Rome, for presen-
ting the vilenes of Venetian Curtizans, with theyr
wanton words, and paltry parasites with Apish toys,
were appoynted to serue in thys balefull banquet, to
please the better, as wel to dissemble disposition as out-
warde

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ward habit: some transformed themselves to Roges, other to Ruffians, some other to Clownes, a fourth to fowles, in the first place Louers and Leachers, noz feared the wyldie Wolfe to play fast and loose with the Lyon in the wyldernes of these brutish Beastes. So well these loyterers liked these pleasant pastimes, y in short time they grew exquisite in these exercises, and singular in these subtil sleights, as if in derision of nature to scoffe they maker, they were moze cunning then their Creator. The Roges were ready, the Ruffians were rude, they Clownes cladde as well with Country condition, as in Ruffe rustet, they fowles as fonde as might be, they Louers and Leachers lende at the least sauing that the Wolfe made hys imitation with the Lyons claue, whose skynne payd ransome for his sawcie speeche.

How they transforme themselves so far to the condition of euery man, that there is no vice but they are well seene in the same.

Players ought not amidst theyr folly present the persons of Princes.

First Presumption cloathed in aspyring Purple, brought in a dayntie dyshe of damnable desires, and set it on the Table Tartara. Next Contempt brought in confits of continuall care, with counterfeited cartesie of an humble hart. *Hi enim externa specie sunt humiles animis vero fastidiosi.* Then followed Subtiltie with sucket of lighes, and shamefull sorowes, thus followed they, till in order euery dishe, after the best manner that might, was solemnely sette befoze thys company, with such cost, as the like in Terralbon hath not often bene seene.

Their counterfaite cogging.

The manner of theyr balefull banquet.

Then drinking of the wyne of forgetfulness, which seemed vnto them moze sweete then Nectar, and farre moze pleasant then Manna from Heauen, to digest the diceritie of theyr daintie dyshes, they tempered theyr tongues, and outward gesture with such talke, that theyr action might be vniforme to the rarenes of theyr banquet, which was such, and so great together, with the coniunction of this couple, that the Ruler of the infernall powers, Pluto himselfe conceived such ioye

Playes make the forgette G O D.

Sathan reioyceth at the wickednes

A mirroure of monsters.

thereat, that he deuised by what meanes hee might best congratulate these loyal Louers, thereby to expresse howe well he likt of thys wedlock.

Common enormities at weddings when the espoused ought to reioyce in GOD.

They cloak theyr villany with vi-
sards of good
pretence.

The reward of
wickednes.

The deuill ruled
the harts of those
me that builded
the Towre of
Babell.

The fearefulness
of hell.

Proserpina put into hys head, the wonted custome of worldlings. That when Loue linked any together, theyr study was to consummate theyr mariage wyth Maskes, mummeryes, and other such shewes, as might cause lyking in the Louers, and byede a continuall content in the beholders. Shee therfore counselled Pluto to send to Fastus and Luxuria, a Maske chose from the most famous fellows of all hys dominion, with visards to bale theyr vices, and apparell to couer theyr deformed conditions.

Thys seemed so pleasing to Pluto, that with hys Charmed Pace, wherewith hee inflicts the guilty conscience of his carelesse creatures, from the deepest dungeons, and hollow vaultes of hys infernal prison, being bound with the Chaynes of dyrefull Death, with a maiestie no lesse terrible then to be trembled at, with a voyce as when the wynde entred the vaultie and hollow earth, with roaring noyse, ouerturned the presumptuous Tower of Babell, erected to dare the King of Kinges, and to vie the reache of hys raigne. Hee called hys Porter wyth hys threelode barke, whose commaund being at a becke, caused hym forthwyth to obey, to whom he gaue the keyes of hys pittilesse prison, to sette at liberty for a season, these Maskers that ensue.

Thys dyrefull Dogge, whose triple head was to be feared of the beholders, was of no lesse force in his regiment, then the head of the Monster Gorgon, that transformed the beholders into a stone. Who taking the keyes gyuen to hys charge by hys Lorde and master, entred the Dungeon where damned soules were inflicted wyth vnspeakeable torments.

First opening a vastye vaute of huge, and massye
substaunce,

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substaunce, whose stincke was able to infecte a most tall man, repleate with lothsome wormes, and hidious Serpents, with venemous Snakes and hyssing Adders, with foule blacke swearth and foggy mist, forming a *Chaos* of congered substaunce, ouer which flyeth no foule but presently dyeth with the infectious stinck of this hidious hole, he called forth Idlenes, from his boyling Caldron of insatiate liquoz, thereunto enioyned by sathan himselte for rewarde of his wickednes, in whose steppes, who so treads, shalbe pertaker of his payne, whose woe neuer wasteth, whose care consumes, but neuer endes. Such is the payne of Idlenes, the roote of mischief, and originall of vices, from whence the rest, somewhat inferior to this, do budde and blowe, whose nature I must describe, to the intent you may the better indge of the iustnes of hys rewarde, and inflicted torment.

Idlenes is the
roote of mis-
chiefe, and there-
fore deserueth a
torment in hell.

Diuine Plato, amongst all other of hys learned lessons (for which he deserueth to be honozed of al ages) hath breiefely sette forth, to al such as meane to be warned by his wysedome. That no idle person meriteth any good rewarde, wherein he iustly reproveth such, as reiecting the care of vertue, and refusing paynes (which must be endured befoze wee can obtayne the possession of wysedome, and honoz) do gyve theinselues ouer to idlenes, and couet rather to walke in the open & broade pathe of pleasure (the ende whereof is wretched misery, deceiued with the falsc delight of a poysoned sweet) then to follow the hard and narrowe way of Vertue, conducting them to the plotte of ioy and heavenly happines. Pythagoras & might warne men to auoyde such folly. But the infection of this vice is so contagious, that as the Ryuer Laches maketh hym that drynketh therof, presentlie to forget his own condition & former deedes, so this damnable vice of idlenes, so belotteth the senses, and bewitcheth the myndes of menne,

The description
of Idlenes.

Idlenes maketh a
man forget God

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The idle manne
deserueth no re-
warde.

as they remembred not the profitable fruites of vertu-
ous laboꝝ. For will see that y^e bitterness of Gall ma-
keth the taste of Honny moze pleasaunt. The cowardly
Souldier that feareth to skale his enemies Foote, de-
serueth not any part of the spoyles. For will reason
consent that the sleeping Senator, shall according to the
Romaine custome, be crowned with Laurell. Justice,
in token that she hateth Idlenes (whose blindness might
excuse leasure) is painted with a payze of ballaunce in
one hand, exercised with waights, a sword in the other
to cut downe vice, and a bal at her fete to exercise thoe
partes, thereby noting that no parte of Vertue shoulde
be secure.

Idlenes was ha-
red amongst
Heathen menne.

So hatefull was this vice to Heathen Princes, that
liued in former ages, that the Emperoꝝ Domitian was
sayd to catch flies. The Persian Kinges sometimes
shaued sticks. And Phillip of Macedon, fearing hee
shoulde be ouercome with sleepe, had continually a ball
of brasse in his hand, with a bason by of the same met-
tall, that when forgetfulnes caused him to sleepe, his
nodding head soꝝing the ball from his hande, hee was
thereby awaked, so hatefull seemed idlenes to this puis-
saunt Prince.

The idle man is
punished with ig-
norance, beggery
and a miserable
ende.

Diligēce is crow-
ned with vnder-
standing.

Surely the prouidence of God manifesteth howe
soꝝely he is displeased with idlenes, when as he puni-
sheth such as delight therein with ignoꝝaunce, begge-
rie, and a miserable ende. But contrariwise, howe
much he tendereth such as are addicted to vertuous stu-
die, it appeareth, in that he crowneth them with vn-
derstanding and honoꝝ. This is the guerdon of warie
diligence, that, the rewarde of blinde and lothsoms
sloth.

Lycurgus lawe
against idlenes.

What moued Lycurgus to make a Law, that no
youth in Lacedemon, shoulde receiue any sustenaunce,
before he had giuen account to haue done some worke
profitable to the common wealth. But because he ab-
horred

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horred idlenesse, as the spoile of yong men, and nurse of wickednesse: What made Themistocles so renowned, but bicause he could not sleepe quietlie in the night, for desire he had to trauaile for the increase of honour and knowledge.

Themistocles renowned for his vertuous labour.

Even as in the games of Olympia none receiued any reward of glorie, but such as sought manfullie. And as the lasse husbandman lurking at home, and leauing his ground untild, hath for his reward in harvest nought else but weeds and bryambles. As the Merchant, who to lead a secure life at home, neuer ventereth the danger of the seas abroad, maketh small gaine of his marchandize: so idlenesse weakeneth the senses and members of men, that they shall neuer be able to profit their countrie or themselves, either by conquest to get renowne, by sowing the ground, to reape desired profit, or by venturing their liues on the seas, in rich their cofers, and increase their credit. For he that delighteth in the sweete sauour of Roses, must not refuse them bicause of their prickles.

The Games of Olympia ordeined rewards for labour.

The lasse husbandman gathereth weeds.

Idlenesse neuer profiteth his countrie.

Consider if Aristotle had giuen his minde to idlenesse, hee had neuer ascended to so high a degree of learning and honour, as to be tearmed *Princeps Philosophorum*. Cicero had neuer deserued to be called *Pater Patrie*, but by shunning idlenesse. Remember what honour poore Cleanthes got, who all night accustomed to carrie water, that in the daye he might haue maintenance to studie the liberall Sciences.

Aristotle by learning and labour came to honor.

Cicero was called the father of his countrie.

Cleanthes diligence.

How came Alexander to be conqueror of the world, but by flying idlenesse? Idlenesse might haue hindered Hercules in accomplishing his haughtie and honourable labours? But that his manlie brest was neuer possessed with such an ignoble mind. Whiles detesting the delaies of idlenesse, in a moment finished the ten years warre betwixt the Gracians and the Troians. Apelles had neuer proued so cunning a Painter, if he had

D.i.

not

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not euerie day drawne a line with his pensile. Whelie
therefore said the Greekes, *ἄνθρωπος ἀνθρώπων ἀντιπαραστήσει.*

The Gods sell
honor for labor.

*Quisquis enim duras casus virtutis amore
Viceret, Ille sibi laudemque decusque parabit.
At qui Desidium luxumque sequetur inertem.
Dum fugit oppositos, incanta mente, labores
Turpis inopsque simul miserabile transigit aenum.*

The nature of
the currish dog.

How accursed then are those who neither dissuaded
with the examples of times passed, nor deterred with
the view of our owne age, ouergrowne with this vice
like a fertile peece of ground, for want of weeding cho-
ked with tares, will not themselves to good in
the commonwealth, but seeke by their vitious example
to defile other. As the Dog whose currish nature will
neither permit the stillye horse to eate haye, nor yet
himselfe feed in the manger: such horses would be
bound with chaines to plough in the furrowes of La-
bor, or else their bodies taught to indure paines on the
earth, to save themselves from Idlenesse torture in hell.

Plaiers are mi-
nisters of idle-
nesse.

Commit the
roote to the fier.

The iust punish-
ment of idle-
nesse.

Idlenesse covers
his deformitie.

Of which sort of men (the more to be lamented)
are these Players, who do not onelie exercise them-
selves in all kind of Idlenesse, but minister occasion to
manie to incurre the like, if then (as sure it is) idlenesse
be the root of euill, and these men the root of Idlenesse,
it were pittie but such a root should be fuell for the fier,
to the intent the branches may flourish no longer. There-
fore seeing Idlenesse is so vile a vice, and so much de-
testted both in the sight of God and man, as the onelie
enemie to vertue, vniustlie was hee not punished in
that boyling lake, and filthie fornace of all abhorma-
tion, to whose description I must retorne againe, to
set forth his miserie agreeable to his merit, and place
him the cheefe masker in this marriage befoze spoken
of. Whose shape must needs, in respect it marcheth a-
mongst men, hauing some bale to cover his deformatie.

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least being easilie decerned, it be not so well allowed, especiallie, since that the nature of men (though not so soone deceiued) with plaine inozmities) is quicklie seduced with coloured pretences, and as these maskers (as custome requireth) cease not to seek the fairest vizards to couer their foule faces, the better to smothe the poison that lurketh in their minds: So Idlenesse least his filthie spots should betraye the foulness of his face, doth couer the same with the vizard of Honest recreation, so farre, that minds seduced by selfe-will to ignorance, can hardlie say this is Idlenesse. As if it shold be said Idlaies are Honest recreation, and therefore plaiers are not ministers of Idlenesse. They that persecuted Christ and his members were not idle, but how well imploide let reuerent minds conceiue. The money changers that made the temple of God a den of theues, were not idle. Sathan when he tempted Christ was not idle. They that stoned Steuen were not idle, but farre better had it bene for these men to haue slept securelie in their drunken desires, armed in idlenesse, then to haue bin ministers of such monstrous matters. For far better is it to sleepe with Peter, then to wake with Iudas: to be dronke with Lot, then busied with Dinah: to be gazing with Dauid on the top of a Tower, though Bethsaibe caused him to sin, then with Caine to incur the wathfull indignation of the Almighty.

If these men then (though they be not idle) be ill imploid, what is their honest recreation, but cursed damnation, when they wake with Iudas, dallie with Dinah, and kill with Caine, practising all things prohibited by the lawes of God, and disanulled by nature hir selfe, then must we needs conclude, that this vizard is counterfeit like the cozmozant Osteriche, whose feathers are faire, but hir flesh rancke, what other thing is Idlenesse then, but the roote of euill, and originall of Sune, & this vizard of so cursed a masker, counterfeit

This masker must haue a vizard.

Honest recreation is a vizard for Idlenesse.

Plaiers are ministers of Idlenesse.

The Temple of God defiled.

Their honest recreation is pronounced cursed damnation.

A mirror of monsters.

Flie Idlenesse.

to couer deformitie, flie therefore this as most damnable, that as a deceitfull seducer.

Flatterie comes from hell, being the second masker.

Flatterie a brāch of Idlenesse.

Idlenesse masking after this maner, with all things necessarie prouided by his maister, especiallie not for getting his viard of honest Recreation, is appointed formost, as well deserues his dignitie. Next from a lake, little inferiour in lothsomnesse to the other, this porter fetcht flatterie, to place him the second in the same charge, which Idlenesse had undertaken, whose plague was little inferiour to the other, especiallie, considering, that he was a branche sprung from the same tree, for what other thing may we expect then impossibilitie, to gather Grapes of Thornes, or Figs of Thistles, the taste of this frute depriving a man of his senses, I will set downe physicke for him which hath already tasted thereof, and admonitions to the willing to eschue the same.

The description of flatterie.

The faire shew of Flatterie.

The nature of Flatterie.

Of all the stinking weeds that choke sweet flowers growing in the garden of a flourishing commonwealth. I find none sooner rooted nor more pestilent then the sensuall seed of flatterie, whose branches spread, and are nourished with the moist sappe of traiterous deuises, whose leaues are fresh and greene, and whose blossoms gaie and gorgeous to dazle their eyes, which peradventure might decerne the secret poison & hidden harmes, that lurketh vnder the deadlie shadowe of so beautifull a tree. The fruits whereof in outward shew pretend loue, and by the sweet melodie of sugred words, banish all feare of mistrust, but inwardlie they are filled with hatred, contempt, and vnnaturall reuenge.

flatterie, by his golden pretence of vnfaigned affection, entrappeth the simple, betraieeth the innocent, corrupteth iustice, and peruerteth the wise, and good disposition to vnciuill brutishnesse. What may be more contrarie to the ground of humaine societie (which is faith in words and constancie in our deeds) then this per-

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pernitious vice of flatterers, which seeme to be that they are not, and are that they seeme not to be, whose face is frendlie, whose tong deceitfull, and whose lips are smothe to giue kisses with Iudas. What shadoweth vice with the colour of vertue but flatterie? what maketh men suppose themselves in surest safetie (when they are in greatest danger) but fawning Parasites? what bringeth to securitie a soule drowned in sinne, but the pleasant baite of flatterie? what disquieteth the peaceable estate of a countrie well governed, but bearkening to a glossing tong? what pricketh the desire of youth to be lewde, but soothing Subtiltie? what is the spoile of so manie godlie matrones and chaste virgins, but rash trust to lie, and subtil dealing.

Iudas kisses
seeme frendlie
Flatterie shadoweth vice
with the colour
of vertue.

But it maye be hee which is well furnished with this damnable qualitie, and whose delight consisteth onelie in flatterie, will object, that by this Gnatonicall kind of exercise, his calling is eleuated, his credit advanced, and his wealth well augmented, therefore the best kind of fowling. Oh hainous practises, oh diuelish opinion, and oh thyce cursed man, which in contempt of God and his lawe, studieth to thriue by losse of his owne soule.

Flatterie a
Gnatonicall
exercise.

In vaine is the building where the Lord is not the foundation, haplesse are those attempts, that are not measured by the line of Grace, and cursed is the seed sowne in iniquitie. For the Lord is truthe it selfe, and such as resist the truthe, resist the high maiestie of God. Happie then are the simple, whose waies are righteous, whose heart abhorreth flatterie and deceit, him the Lord shall annoint with that precious oyle of Aaron, and on his head powre downe the beauenlie dew of everlasting felicitie, his tree shall be planted by the water side, his lease shall neuer wither, and his fruite continuallie flourish.

The reward of
the simple.

D. iij.

Let

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Admonition to
beware.

Let vs therefore beware of such pernicious Gnatonists, who taking vs frendlie by the one hand, haue in the other a naked blade to shed our blood, and smiling in our faces, seeke to betraie our soules, farre worse I iudge them then open enemies, for of these we may beware, the other we feare not.

Touching which point I hope it shall not seeme absurd, to rehearse a pleasant fable, the words whereof (though fained) yet the effect presenteth a sence of true meaning.

A fable of a secret enemy vnder pretence of friendship.

Batteries
smooth tale.

A flatterer hurting priuile, is worse then an open enemy.

The Sheapherd sometime (belike wearied with his charge, and desirous to recreate his paine with some pleasure) committed the keeping of his flocke to the diligent suruey of his Dogge, whome because he thought a profitable seruant, he fed euerie daie with good meat, but the Dogge like a currish creature, not content with his fare at home, oft times spoiled a sheepe abroad, the better to satisfie his insatiate appetite, which the Sheapherd perceiuing, contrarie to his wonted manner, not like a friend but a foe, came and would haue hanged him. Alas quoth the Dogge why are you desirous to destroye me, I am your friend, and one of your household seruants, rather extend such crueltie on the Wolfe, who dailie lyeth in waite to deuoure your flocke by me vigilantlie protected, nay sayd the Sheapherd, I deeme thee moze worthe death, for his daeds declare him to be my open enemy, but thou vnder the colour of friendship, and deceitfull diligence, dost euerie day diminish my sheepe.

Whereby may we decerne, that farre moze heinous is theyr faulte, and greater their punishment, which vnder pretence of humane curtesie, do vs iniurie. We see then that all is not golde that glistereth, nor euerie one to be esteemed a friend that speaketh faire, the deadeest water hath the deepest chanell, from the
finest

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finest flower is gathered as well poison as Honye. The teares of
The pittifull teares of the dissembling Crocodile, are the Crocodile,
quickelie turned to outrage and sauage crueltie. So
flattering mates, carrie Sugers in their mouthes, and
Call in their hearts, their teares are full of tyran- The flatterie of
nie, and theyr sighes seasoned with barbarous se- the Crocodile.
ueritie.

They cleaue to the coates of highest in authori- Flatterers are
tie, not vnlike the Iuie, which creepeth vp the bodye like Iuie.
of the mightie Oke, and being come vnto the toppe
thereof, ouershadoweth his boughes with his twined
branches.

The many mischeyes that insue by flatterie, would
fill whole volumes, and my skill vnable to decipher
them. Yet that the weakest capacitie maye conceiue
how mortall the effect is of so vile a cause, I iudge it
not impertinent to vnsolde an example or two of an-
cient memorie.

If the flattering tong of subtile Synon, had bene Synons subti-
cut off, before it song sweet hermonie of pleasing tales, tie confounded
into the eares of the credulous Troians, then had that Troye.
famous Citty neuer felt the force of fire, then had
not the sillie men, like Sheepe bene slaughtered
in theyr beds, nor then had not the flourishing e-
state of aged Pryamus bene crossed with a miserable
ende.

If Aristippus famous in that Arte, had bene ba- Aristippus a flat-
nished the Courte and cossines of Corinth, then had tering Philoso-
not the noble mind of Dionisyus bene infected with so pher.
great tyrannie, whose hands still bathed themselves
in the bloud of guiltlesse soules. For flatterie corrup- Flatterie corrup-
teth the mindes of Princes, dismembzeth their au- teth the minds
thoritie, and wasteth theyr treasure. We reade of Princes.
that Thymon a Noble man of Athens, who by en- Thymon, mis-
terteining a crew of soothing seruants, became rable by Flate-
Dilig. of terie.

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of a wealthie courtier, a poore labourer.

Antisthenes his
opinion of
flatterers.

Antisthenes that learned philosopher, was wont to saye, that he had rather haue crouching Ravens in the house with him, then clawing Parasites, for Ravens saide hee deuoure but the dead carcase, but flatterers eate vp bodie and soule alieue. Crassus was murdered amongst the Parthians by flattering Crenus, Brutus and Cassius that soothed Caesar in all his actions were the first men that wounded him in the Senate.

Crassus murdered
by the flatterie
of Crenus.

Thimandra ouer
came Alcibiades
a vertuous
Prince by
flatterie.

Thimandra the harlot by hir alluring inticements reteined that noble and vertuous Prince Alcibiades so long in hir companie, that his enimies so neere approached, as they set fire on the house wherein he laye luld in the lap of that filthie scrumpet, and then constrained vnarmed to venture forth, was without resistance murdered.

Princes must
punish flatterers.

But this weede should quicklie wither, and this sect be soone defaced, if Princes would punish them, Nobles reiect them, and generallie all men abhorre them.

Augustus detest-
ed flatterie.

The wise Prince Augustus the emperour so much detested flatterie, that he loathed anye of his seruants should kneele vnto him. Tyberius would not be called Lord, for feare such titles of dignitie should puffe vp his mind, and fill him with ambition. Cato Censor banished from Rome certeine Athenian Orators, least by their pleasing speeches they might peruert the people. Notable is that example of Tymagoras, who being sent Ambassadoe to King Darius, for that he flattered him, was at his returne beheaded by his owne countrimen.

Tyberius ab-
horred flatterie.
Cato Censor
banished flatterers.

Tymagoras punished
for flatterie.

Vlisses policie to
auoide flatterie.

Let vs therefore arme our selues against the damnable enticinges of these hellish seedes, with the wyse regard of prudent Vlisses, (who for feare least he should be

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he moued with the pleasant harmonie of singing Syrens, bound himselfe and his Wates, to the mast of their Shippe. And let vs inuent such remedies, to pzenent the decept of these flatterers, as we reade that young Egyptian did, whose witte and gracious demeanour, obtained such fauour in the sight of Valerius, that persecutor of Christians, that being loth to spill his blode, and hauing assayed all meanes possible to remoue the fayth of Christ grounded in his hart, (but all in vaine) at last caused a sumptuous Chamber to bee prepared, with all kind of sweete saours, and costly furniture, a Bedde of Downe, and Clothes richly wrought with Golde, in which he placed him, and by his side, the fairest Concubine in all his Courte, with her embracings and sweete perswasions to alter his opinion: but hee, seeing himselfe mightily assayed by the power of deadlie delight, least the frailty of flesh should assent, so dauidly bitte of his owne tongue, the intollerable græfe whereof, so quayled the heate of pleasure, that as before, so still, he continued the faythfull seruaunt of his Sauour.

The young Egyptian refelled flattery.

The flattery of a Concubine.

The Egyptian bitte of his owne tongue.

What is he then whose minde is not altogether dzenched in this puddle of sinne, seeing himselfe thus endaungered to lose the libertie of his soule, but wyll shunne the snares of these flattering Sicophants, and so whette their tongues with good admonitions, that they shal be as sharpe Axes, to cutte downe those deadlie bzaunches, and rather sende them to the fire, then pzeserue them for building.

Flatterers Sicophants.

Let the wyle then infence their mindes, with such graue aduice, and bulwark theyr soules with godly examples, that though flattery be sent from sathan himselfe, a cruell enemy to mankinde, yet his force may represent the weakenes of a Reede, with the breath of ones mouth to be wagged euery way.

Sathan a cruell enemy to man.

Of which sorte of men are these Players, who
C.i. pynne

A mirrour of monsters.

Players are flatterers.

The inconuenience of Playes.

Sathan sendeth in vaine to the admonished.

Humaine curtesie the visarde of flattery.

Howe to descerne flattery fro curtesie & so to discouer his painted face.

Flattery vpholdeth wickednes.

Playes are pernicious.

pyrme Cushions vnder the elbowes of young wits, to make them sleepe in securitie, & present before they eyes, as well in life as continuall exercise, such inchaunting Charms, and bewitched wyles, to alienate theyr mindes from vertue, that hard wyll it be for a wit well stayde to abyde the same. But onely by this meanes to eschew the cause, that the effect may cease, viewe not theyr exercise, and then fall not to theyr vice, abandon theyr presence, then ceaseth theyr power, blowe not with the bellows of desire, then ceaseth the fure of theyr flame. That sathan may sende in vaine, and this masking mate for all his visarde of humane curtesie to couer the pretence of his conning, be descerned by the regard of reason.

This damned scende, attyde to bee the seconde in this Maske, appointed to seduce mens soules, had for his Visarde appointed humane curtesie, the colloure whereof is such, as would deceiue a good eye sight, yea though he were skilled in the arte of paynting.

How shall we then know this visarde to auoyde the perill. Thus compare the nature of flattery, and the manners of humane curtesie together, and then may we easily descerne if they assent. Againe, flattery sayth filthy fornication is but a youthfull delight, humane curtesie admonisheth vs, and sayth it is damnable desire. Flattery sayth, that murder is a mind impatient of wrong, humane curtesie saith, God hath abhorred it from the beginning. Flattery saith Playes are pleasant, honest, and allowable, humane curtesie sayth, Playes are pernicious, vile, and reprochefull.

Such is the nature of flattery, and such is the condition of humane curtesie: Let then secureles menne say, that humane curtesie is but a couert for flattery, and that flattery so vailde is playne hypocrisie, thus may it be descerned, vice, and vertue, flattery and humane

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humaine curtesie be two contraries.

Easily then is white discerned from blacke, a vile offence from a godly pretence, saluation from damnation, and flattery from humane curtesie. Let the eyes then be messengers to the hart, and say flattery is crowned with curtesie, the Wolfe lurketh in the skynne of the sillye Lambe, to deceiue the sheepefolde of Christ.

To descerne the one fro the other

The falshood of flattery.

The next that was deemed fitte to possesse a place in this Pageant, was Ingratitude, whose manners as monstrous, is accounted one of the deadlye branches of that reprobate roote, whom Cerberus (observing our course to continue) fetcht from his place, a puddle no lesse filthy then the reste, a hole hydious, full of stincking vapours, tortures and torments to inflict his soule, and wormes of bitter ball to gnaw his conscience. Whose terribleness was such, that vnneath might mortall eyes be able to endure so sorrowful a sight, allowing him the thyrd Masker to make vp this melody, whose collours I must descry; to make hym the better knowne to the worlde, that no vertuous mynde bee ouershadowed wyth so vile vice.

Cerberus bringeth Ingratitude from hell.

Frendshyppe, the bande wherewith menne are linked in loue, and knytte with a firme knott of loyall sayth, the force wherof erecteth Common weales, compasseth Citties, inuenteth Lawes, and so tempereth the nature and effects of menne, as they willingly submitte themselves to the soueraignty of our soperme Gouernour, hath no greater an aduersary then Ingratitude.

The description of Ingratitude.

For as the one gathereth together, so the other scattereth abroade, as the one buildeth, so the other causeth ruine, and vtter ouerthrowe. As the one is the originall of good orders, so the other confoundeth all thinges wyth disorder.

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Ingratitude hath
the eyes of Ar-
gos.

Ingratitude hath
the handes of
Briarius.

Ingratitude like
the Cormorant.

Princes exclaime
on ingratitude.

The father ex-
claime on a
thankles sonne.
Cittizens vn-
thankfull.

Seruaunts vn-
gratefull to their
Maisters.

Cicero teacheth
to be thankfull.

It so much restrayneth the power of Nature, which is alwayes byright, and indifferent, that it blindeth her with a desire to conet what may be hadde, and a negligent regard what should be done. It hath the eyes of Argos, to gaze euery way for promotion, but blinde to remember whence sprong preferment. It hath the handes of Briarius, ready to receiue commoditie, which way soeuer it is offered, but like senceles partes benumbed when restitution is expected.

Ingratitude with the Cormorant deuoureth all, but feedeth none, loues to be pittied, yet hateth compassion, being made happy, thinkes not on others miserie: Exempt from mourning, sayeth none shed teares. At liberty, forgetteth bondage: and aduanced to authoritie, disdaineth the meane condition of inferioritie. Whose tyranny is such, as wyl afford death for life, hate for loue, and iniury for a benefite, fraude for faith, and treason for trust.

If we aske why so many Princes do dayly exclaime vpon Trayterous and disloyal Subiects, they wyl answer, for ingratitude. If we demaund why the kinde Parent breaketh his hart with sighes, and consumeth his dayes in sorrow, his aunswere wyl be, for a gracelesse and vntthankfull Chylde. If wee seeke the cause why Magistrates lament theyr labour, it is for the vntthankfull mindes of lewde Cittizens.

Lastly, we may some imagine what moueth Masters to repent theyr fauour showane towards vntthankfull Seruaunts. But as he which forgetteth the benefite of a good turne, reapeth no other fruite in his barren felde of ingratitude but hate, and reproche, so contrariwise, a minde detesting to be drowned in y^e blacke pwole of Obliuion, receiweth the good rewarde of loue and lasting hono^r.

Cicero setting downe the ready way to happines, amongst such duties as are required in a perfect Man, findeth

findeth none moze necessary then to be thankfull. For sayth he, if with Hesiodus we be commaunded to re-
 stoe such thinges as wee receiued for our owne vse,
 with greater measure and moze plenty, what shall we
 then do, being prouoked by undeserued curtesie?

Ought we not like fruitfull groundes yelde moze
 a thousand folde, then we receiued? for if we doubt not
 to expresse the loue of a willing hart, towarde those of
 whom we hope for some benefit, how much moze ought
 we to be thankfull to those, which alreadye haue boun-
 tifully pleased vs, and by whom we haue bene great-
 ly profited. Two wayes are we sayd to be liberall in
 giuing, and requiting that which was gyuen. The
 one consisteth in our owne power, the other no good
 manne may neglect. Pernitious therefore is this
 monstrous ingratitude, & whatsoeuer he be, in whose
 hart it is firmly established, and thowly grounded,
 he is farre inferior in glory, nature, or condition, to a
 sauage and brutish Beast. For as the venimous byrde
 of the Viper, doth destroy her damme that did nourishe
 her: or the cruel Tyger, that killeth the olde Tygresse
 that brought her to life, so doth the vngratefull person,
 not onely enueneome his benefactor or relieuer, wyth
 poysoned ingratitude, but likewise seeke to kill him
 that saued his life, destroye him that nourished him,
 and let him perishe for reliefe, that whilom saued him
 from daunger.

The fruit of a
 gratefull minde.

An vngratefull
 man is worse then
 a brutish beast.

Ingratitude like
 to a Viper.

And as the vngratefull minde of the Snake (when
 the Husbandman saued his life from the Snow, and
 cherished him by his fire, appeared by stinging hym
 with his venemous teeth: So, whatsoeuer he be, y
 ether nourissheth an vngratefull man, or cherisheth him,
 euē so far as life or death can extend, he wil requite him
 wyth ill for his good, and wyth despight for his former
 fauour. And to nothing better may an vngratefull man
 be compared (though it be somewhat familiar) then to

The ingratitude
 of the husband-
 mans Snake.

He is compared

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aply to a dogge.

Carthagenians
were vngratefull
to Hanniball.

Augustus Caesar
layne in the Se-
nate.

Rosilius cut the
throat of Cicero

Nero butchered
his mother and
Scholemaister
Seneca.

A pesaunt ready
to execute Cato
whose life he
saued.
Cyclops killed
king Ninus.

a dogge, that when his master offered him meate, for rewarde bitte him by the fingers.

Howe lothsome may thys vice appeare in the Carthagenians, who most vniustly, & against all good deserte banished theyr noble and victorizous Captaine Hanniball (whose deedes, had he deserued death, had bene sufficient to haue pleaded for life) by whose continuall toyle in bloody conflicts, valiant exploytes, and excellent atchieuings, euen from hys youth, increased theyr confines, aduanced theyr honor, endoubled theyr dominions, and almost quite extinguished the furious flame of theyr daring enemies the Romaines.

And much doe I bewaile, that noble Emperour Augustus Caesar, who for all his gracious benefites, plentifully powred vppon the Common wealth of Rome, at last was recompenced by vile ingratitude, wyth the reward of foure and twenty woundes, whose damned daggers wyll wytnesse against their vngratefull mindes.

Rosilius, that vile vngratefull wretch, whome Cicero by the rhetoricall force of hys eloquence, hadde freed from the hate, and death pretended by the Lawes of Rome, most villanously wyth hys owne hands, with butcherly blade did cut hys aged throte.

My hart lamenteth wyth remorse, to thinke howe that Tyrant Nero, spared not to bathe hys handes in the luke warme bloode first of his owne naturall mother, & next of hys learned Maister Seneca, who was alwaies ready by arte to haue suppressed his vice being then but greene, had not nature ordeined him to so damnable a life. Who was so ready to execute Cato Maior, being by law condemned to die, for the supposed death of the young Emperour Octavius, as that wretched pesaunt, whose throte not long before he deliuered from the strangling halter. No lesse monstrous then the rest, was the vngratefull mind of Cyclops, ba-

ward

Harde son to Ninus, king of Babilon, who hauing disinherited his lawfull son and heire, (a Prince no lesse vertuous then puissaunt) onely to crowne him King, (and y^e whilst nature yet permitted himselfe to raigne) was afterwards by him, most trayterously murdered in hys bedde. So some had his aspiring mind vngreatfully forgot, hys duetie and allegiance to so gracious a Soueraigne. But leaue we prophane Histories, and looke a while into the sacred Booke of God, where wee may consider the horroz of this vice, by the manifold examples.

The Isralites, after our mighty God had deliuered them from the bondage of Egypt, and guided them by night with a Piller of fire, and in the day shadowed them wyth a Clowde, deuiding the Seas for theyr safe passage, raigning Manna from Heauen to feede them, and sending streames of water out of the harde Rockes, yet such was their ingratitude, as they not onely forgetting hys gracious benefits, repined at hys prouidence, but with theyr grudging mindes tempted his diuine maiestie, for which, such was his wrathe conceined against theyr vnthankfulnes, that (but for his seruauit Moyse sake) he would worthily haue banished them the Lande of promise. After that Dauid that kingly Prophet, and annoynted of God, had diuers times so neerely approached the presence of his deadly enemy Saul, as without resistance hee might easilie haue bereaued him of life, but spared him, was notwithstanding continually pursued by Saul (as a witnesse of his vngreatful mind) who sought the death of him that spared his life. So many are y^e examples written in the holy scriptures, as wold fill whole volumes of admonitions, for an vngreatful person to auoide this vice. By so much ought this vice to be accounted detestable amongst men, by howe much it is lothed of brute beasts themselves, for proofe of which Aulius Gellius writeth this example.

One Androgeo, a slaue to a Romaine Senator,

The Isralites vngreatfully tempted GOD.

Dauid & Saul.

Examples shewed by brute beasts to auoide ingratitude.

Androgeo
slaue to a

library

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Senator of Rome

The grateful disposition of a cruel Lyon.

Androgeo pulled a thorne from the Lyons foote.

Androgeo taken by his maister.

Androgeo condemned to die.

The Lyon gratefully sueth his life.

weary of the ykesome cruelty of hys Lord, ran from him, and liued as one forlorne amongst wyld Woods, and hydious Mountaynes. One day amongst the rest, sore wearied with trauaile and heate of the parching Sunne, he entered into a Caeue to rest, and ease hys weary limbs, whither (when he had slept a while) came a monstrous and ougly Lyon, whose sight so appalled him, that he expected nought els but present death. But the Lyon not minding to hurte, but seeking for helpe at hys hande, (contrary to nature) came gentlye to him, layde hys heade in his lappe, and helde out hys foote with pittiful gronings, in so much, that Androgeo (setting feare aside) moued with compassion, diligently serched for that wound that so much molested him, and at last, perceiuing a Thorne deeply pearced in the bottome of hys foote, he gladly pulde it out, and eased the Lyon of hys payne, for which deede, the Lyon not onely defended him from the harmes of other Saunge beastes, but euery day brought hym store of victuals to relieue hys needy want. But Androgeo weary of hys solitary life, and desirous to trauaile further for better fortune, was (by wandring out of his way) vnhappely apprehended, and brought backe to his cruell Maister, who prosecuting the Romish lawe, condemned him to be deuoured of Lyons. And being throwne into the Denne amongst them. It happened that that Lyon, whose foote he lately healed, was ready as the reste, with their greedy chaps to haue torne him peccemeale, but that he remembred as well hys fauor, as the frendshippe in curing of hys wounded foote, and therefore not onely fauned on him, but saued hym from the tearing tuskes of those insatiate Lyons. At whose grateful remembraunce, as well the young Babes, as the aged Senators of Rome admired: and therefore ordeyned a Law inuiolable to theyr posteritie, that such as incurred the blame of ingratitude, should without remorse

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more die that death which was once ordeined for Androgeo. A shame is it therefore to humantie, that brutish beasts, wanting reason, should instruct men to be gratefull to their benefactors. But such is the nature of some men, that those gifts of reason and vnderstanding, which God hath bestowed on them, (thereby to make them excell all other creatures) they conuert by their vicious life, and vngodlie inclination, to the vnreasonable scence of brutish beasts.

Beasts teach men to be gratefull.

Of which sort are these Plaiers, that like the Viper forget them that feedes their venom with their poison, thereby to increase their stings, and to hurt the world which they are borne to offend, and vngratefullie reward them, that will spend their time for their profit, labour for their lust, and painefull trauaile to please them, whose pleasure as poison spreaddeth it selfe into the vaines of their beholders, representing the filthie poole of Auernus, which striketh dead those which come within the sent of the same. For none of the beasts of the field dare drinke in the river after the dragon, except the Unicorn purge the same from poison with his horne, such is the infectious poison of these men, and such danger is it to be neere the view of their vitious exercise, be therefore that feares the sting, let him auoide the hissing of the harmefull Adder. This masker readie with a trice to performe his office, amongst the rest wanting nothing but his visard, which he may not misse, least he misse of his purpose, was not so soone thought vpon as presentlie prouided. Then with pretended shadowes to couer so deformed a substance, to the intent his face might not be knowne by his leopard like spots (the markes of Sathan) he masked under the vizard of Hating harmes, to delude those which thorow an ignorant spirit are no lesse willing to follow his vice, then he is readie to seduce them to the same. Such is the nature of those Plaiers, whether grounded by nature, or insinuated by some preposse:

Plaiers are vngratefull vipers.

They are like the poole of Auernus.

Flie the hissing of the Adder.

Ingratitude masketh vnder the visard of hurting harmes.

Plaiers were the same maskes.

A mirror of monsters.

More vnnaturall
are they then the
Tygre.

Ingratefull,
minds are not
humaine.

They will doo
good to none of
their benefac-
tors, least they
hurt other.

They are exqui-
sit in all kind of
vice.

What Ingrati-
tude is.

rous education I know not, but when the chiefe of their mischēse is put in practise; they hate harmes, when in effect they deceiue themselves, moze vnnaturall then the cruell Tygre, yet hate they harmes, and loth are they to doo good to one man, to whome they are all most bound, least they should hurte another, ther vnto enioined by their vertue of hating harme. And thus farre doo I perswade my selfe, that nature hath marked these men with such monstrous markes, that they would neglect the goods of their dearest frēnds, by pretending that they hate harmes, and therefore are loth to doo good to one, least it should hurt another.

But some man will not like to object, that such minds as I talke of cannot be humane, therefore doo I much iniurie those men, to censure so hardlie vpon bare suppositions, for there is no man so vngratefull, but if he can doo good without preiudice to himselfe, or disparagement to his owne estate, to another his benefactor, he will doo it.

I answer herevnto that this objector is deceiued, for such is the vnpartiall sinceritie of these mens minds, that they are loth to doo good to some, yea their helpers, and chiefe coadiutors, least they should hurt another, and so thereby endamage their owne credits, and be found such as they are not, but what they are, if men delight not to sit in darkenesse, which comprehendeth their hearts, or would see that which easilie they might, they shall see no vice either commonlie vsed at home, or brought as rich marchandise from forren countries, but they will be as exquisite in the same as if nature had honoured them so much, as they should haue bene the first inuentors of such notable actions.

Amongst which Ingratitude is no lesse loued amongst them, then that which is most famous of all, for qualities or good deserts. And the rather for that so manie examples out of holic scriptures, are presidents for those men to doo the like, for that which God puni-
sheth

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Wheth they delight in, to whose protection I commit them, to amend them, or else to end them, whose examples hurt more then the venemous Dragon dooth with hir poison.

Their examples hurt more then venome of the Dragon.

Ingratitude the third masker is thus set out by their lewd and cheefe domination, after such order as already I haue told. Next to make vp a fourth, was brought vp by y^e hellish keeper Dugly dissention, whose eyes sparkled with fier in token that his heart was inflamed with hate, still gnawing his filthie teeth, and biting his lips, in token that his head was exercised in all kind of villanous exploits. In his hands he bare two fire brands, wherewith he inflicted and scourged his owne miserable carcase, hauing no other to exercise the infamie of his arte, which addeth such torture to his tormented bodie, and such anguish to his vexed soule, that there appeared in his face such tyrannie, as if he onelie were the man to confound with mischeefe the whole world. And sothe to saye, such is the ambition of dissention, that it setteth Princes at debate, kings at warre, and commonwealths are wrackt and rent by the outrage of this hellish fiend, the wretchednesse of which vice I will note, to the intent the wise may auoide the same.

Ougly Dissention.

Dissention tormenteth himselfe with fier brands.

This pernicious vice of dissention so barketh continually at peace and vertuous proceedings, that where his currish qualities are, there ciuill gouernement is cleane dashed, pollicie preuented, vertue extinguished, happie estate inthralled, & snallie all flourishing things so confounded, that it rather representeth a wilderness inhabited of hideous and sauadge beasts, then a commonwealth gouerned by wisemen, or a people surprised with lawe and equitie.

Dissention barketh at Peace.

So venemous are the teeth of this barking Dogge, that wheresoeuer hee biteth hee leaueth behinde him extirpation, continuall Jarres, contempt of equalitie, and an aspiring minde of superiortie, naye

This barking Dog hath venemous teeth.

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A pittifull crie
when Babylon
was fallen.

What dissention
procureth.

The fruits of
examples.

Romulus and
Remus.

Catiline his
dissention mind.

Ajax & Vlisses.

such is it, that in what common wealth so euer it be, heretofore flourishing, naught now is to be expected, but ruine, desolation, mourning and wizinging of hande, with no lesse pittifull outcrie, then when it was sayde great Babilon is fallen. For euen as the ship that is tossed with suddeine tempests in the raging sea, when his masts are shiuered, his sailes rent, & his tacklings torne, so farre that the maister himselfe is past all hope of safetie, and expecteth nought but present death. So dissention raigning in the hartes of men, procureth such burlie burley, & outrageous swelling of puffed minds, as present nothing but slaughter, bloudshed, and most vnspeakeable massacres. No otherwise then the thunder of angrie Iupiter, doth dissention terrifie the most couragious minds, and make the pillars of the whole earth to tremble.

The better to explaine the nature of so damnable a furie, it shall not be amisse to consider the fruits of manie excellent examples. Amongst which I find none more effectuell to diswade the rest from this mischeuous contention, then that was fostered betwixt the founders of Rome, Romulus and Remus, whose dissention was so great, inflamed with furie, that no sparke of reason or good order might ertinguish the same, before the cursed hand had shed the guiltlesse bloud of the other, so farre doth dissention incense men, that they forget both loue and nature. How did the dissentionious minds of Catiline and his confederates, dismay the whole state of Rome with their brutish conspiracies, so that had not Cicero imploide his graue counsell, and approued wisdom in timelie season, Rome had bene ruinated, and those sauadge men like wolues had rent the bowels of their native countrie. That Gretian mirroz Ajax, by the dissention that was betwixt him and Vlisses, so farre forgot reason, that he most vnnaturallie murdered himselfe.

What incurable dissention was that caused betwixt
Menelaus

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Menelaus and Paris, that the flames thereof gaue ſo large a blaze, as both Greece and Troye thereby were almoſt quite conſumed. Strabo ſetteth downe a notable example of a fellow that not onelie ſolued diſſention at his owne native home, but abroad made it a practice to ſet Kings at diſſention. One Funectiſtion ſubiect to Horatius, hauing lewdlie ſpent his liuing, and therefore not regarded of the King as he would, went to Moretus heire vnto the crowne, and inſozned him that the king his vnckle fearing his aspiring minde, did intend to ſend for him and commit him to priſon, with a pretence of a ſuppoſed treaſon, who vnkindlie taking the ſuppoſed ill of the king his vnckle, gathered a mightie armie to contend with him, and rewarded Funectiſtion with the charge of two hundred men, who liking not his reward, diſdeining the ſame, came backe to the king, and inſozned him of the diſobedience and pretended treaſon of Moretus, which cauſed the king to leaue an armie, and to meeete his kinsman, who hauing ſpent much money, munition, and men, and wearied with warres. Funectiſtion makes a mutinie in the kings campe, and carieth awaie five thouſand of his beſt men and came to an Iland called Taxos, inſozming the king that the two kinſme were confederat to come together againſt him, and beat him out of his countrie, who preſentlie fortified himſelfe, & rewarded Funectiſtion bountifullie, giuing him the charge of his men at armes. But he forgetting the King, fell in loue with the Queene, and bicauſe ſhe would not conſent, accuſed hir of adulterie to the King, but ſuch was the iudgement of God to confound this diſſentious wretch, that he was ſuddenlie kilde with a thunderbolt. Such is the vpight iudgement of God, that he will not permit any diſſentious perſon to liue vpon the earth vnpunished.

Menelaus and Paris at vile diſſention.

Funectiſtion a diſſentious wretch.

Moſt terrible and to be lamented is that Britaine example of the two brothers, Porrex and Ferrex, whoſe

ff. iij.

The example of Diſſention betwene Porrex and Ferrex.

A mirrour of monſters.

dissentious minds caused Porrex to kill his brother being a king, and urged the Quene Videna for reuenge to kill hir naturall sonne Porrex, who afterwarde was by hir subiects iustlie murthered, for the death of that most vertuous Prince.

Wicked Hammon dissentious with Mardocheus.

Almightie God in the sacred scriptures hath set downe, how much he loatheth this heinous offence committed against his deuine maiestie, by the punishment which he allotted to proud Hammon, that he was hanged on the selfe same gallowes his dissentious minde caused to be erected for Mardocheus, so falleth it out that the dissentious fall into the pits they digged for others, and their owne mischæse reboundeth vpon their owne hatefull heads.

Dissention his punishment cannot aptlie be described.

These be the thornie fruits of Dissention, proceeding from the choaked thoughts of ambitious minds, worthilie therefore was this deuouring dogge plagued in hell with the furious flames of neuer quenching fire, as he was a wicked instrument to inflame mens hearts vpon earth, Byrmstone, Pitch, and Tarre, continuallie burne the neuer wasting bodie of dissention with such furie, as his least paine is vnpossible to be aptlie described.

Their visard is Freendlie fauor.

This vile vice raigneth likewise amongst Plaiers with no lesse authoritie then Belzebub reigneth in hell: for such is their dissentious mindes, that like Dogges striving at a bone, they gnarre one at another, one hateth another, and seeke by all means possible to worke mischæse by their dissentious minds. But these matters can they finelie cloake, with the visard of freendlie fauour, and colour their pretences with loue they owe to them, they set them at debate, the selfe same visard that serued Dissention to maske vnder.

For when it maye be said by their mischæuous mindes, they set other together by the eares, they can colour it by saying, they were my freends, and therfore was I loth to see them so much backbite one another.

Thus

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Thus doe these dissentionous persons paint their pretences with fine coloures, to the intent the simple may not perceine their damnable drifts, but be overcome with their subtille sleights, and cleanklie conueiance of their pure practises.

They paint their pretences with fine coloures.

But tell me how can that be frendlie fauour, that when they haue procured by their reports dissention to arise amongst anie, they dispozt themselves in their harmes, laugh at their dangered practises, in seeking to entrappe one another by secret inuasion, so dooth dissention, laughing at mischæse, and sozrowing at others frendship, dzinking bloud to quench his insatiate thirst with the greedie desire of the deuouring Lion. But well did this visard of frendlie fauour become Dissention to auoide suspect of his inward ill, and to shadow the deformitie of externall harmes. Wherefoze was he verie aptlie placed the fourth masker to congratulate so famous a marriage.

Their visard of Freendlie fauor.

They laugh at mischæse.

For the first place Cerberus brought forth out of a filthie den, (wherein was bound damnable beasts and vipers to adde tozments) the most wicked and pernicious belhound Blasphemie, who spends his time in thzowing out thzobbes of damnable desires, and bzeathing out mischæse that lurketh in his inward heart, and bellowing out the beastlie blasphemie of his inward minde, feedeth vpon his one soule, and sitteth gnawing the bones of his owne flesh, bound therewith pinching yzons of euerlasting wzath.

Blasphemie commeth from hell.

For so great is the iudgement of God towards the blasphemers of his name, that he permitteth the diuell to haue power to place them in the verie deepest nooke of his hollowe migne, where no punishment so perrilous but is executed on them, no greese so great but posselseth them, no tozmente so terrible but is inflicted on them. And what so euer hell it selfe can deuise, to tozture and tozment so dam-

The great iudgement of God.

The maiestie of God suffereth hell to punish the wicked.

A mirrour of monsters.

The maiestie of
God is impatient
of blasphemie.

Blasphemous
Herod.

The Pageant
of Popes.

The inkindled
wrath of God
against blasphemers.

The punishment
of Arius.

Pharao plagued
for blasphemie.

nable a creature, the maiestie of God will permit, though his mercie be great, yet his celestiaall word is past, that no wretch which blasphemeth his name shall liue, but perish in the indignation of his wrath. For as the Maieſtie of God is impacient of any aspiring mind to be partaker of his deitie, so doth hee with a sharpe whippe scourge those blasphemers, that attribute anie dignitie belonging to heauen his head, or the earth his footstole to any other but himselfe, his honoꝝ will not be defaced, his maiestie mangled, and his holie name blasphemed.

For when that blasphemous wretch Herod in a solemne oration before his subiects, attributed the honoꝝ to himselfe, when the people affirmed him to be a God, and of heauenlie power, he was presentlie by his maiestie, stricken downe dead in his chaire, as an example to terrifie the rest of that qualitie. Peruse the Pageant of Popes, and there shall you find for the most part of all those that tooke vpon them (without sinne) the inscrutable power of God to forgiue sinne, that none of them but perished by the iudgement of God, with one sparke or other of his inkindled wrath.

The monster Arius that affirmed himselfe to be Messias, and tooke vpon him the Maieſtie of God, supposing his throne to be the heauenlie seat of his Maieſtie, then the mightie Iehoua inkindied his wrath, and sent woꝝmes to deuoure the guts of this Arius, with such intollerable gréeſe, that his miserable carcase was eaten to peeces. Euen as God sent his woꝝmes, frogs, & venemous beasts vpon the blaspheming Egyptians, when cursed Pharao and his host, with his power of horsemen and chariots, of force were ouerthrowne in the sea, when his blasphemous tongue said: What is God that I shold obey him, or what is the Lord of hosts that I must heare him: the Israelits by the sundꝝ punishments of God, knew what it is to blaspheme his heauenlie name.

And

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And Dionisius Aropagita, for blaspheming the name of God, suddainly sunck into the earth, whose tongue at that instant ceased not to say: What can this God doo vnto me, or who is he that I ought to honoꝛ? The vnhappy wife of Iob, that willed him to curse God & die, with her children, and all the rest of her substance, was suddainly wasted and consumed. What men then are giuen ouer into so reprobate a sence, that will not cease seeing the wrath of God so heauie vpon the blasphemers of his name, but will take example by such hurts least they themselues bee presented as Actors in thys Tragedy.

Dionisius Aropagita a blasphemer.

Iobs blasphemous wyfe.

The wrath of God vpon blasphemers.

For when God looketh downe from Heauen, and beholdeth any exercised to blaspheme his name, or breathe from their swelling harts hatefull words vpon his diuine maiestie, he stretcheth out the mighty arme of his power, and commandeth his ministers the Angels to powre forth whole vials of wrath and bloode vpon those accursed captiues. What were those where the Locusts did deuoure, but the blasphemers of y^e maiestie of God. And the Reuelation witnesseth, that those whom the Angel marked with his pen on the forehead for the elect of God, were saued: the other, being blasphemers of his name, were bound in the pitte of darkness. Why was that mighty Captaine Holofernes giuen ouer into the handes of a woman, but for blaspheming the eternall maiestie of God? So much dooth God hate thys blasphemie, that he hath not onely punished such which haue blasphemed his owne name, but such as haue derided the name of his Prophets. As when the holy Prophet Elias preached the message of y^e Lord, and young Infants mocked him, calling him baldpate, he cursed them, when Beares came out & deuoured the, according to y^e saying: the posterity of blasphemers shall perrish for euer. Such is the monstrous condition of this blasphemy, that nothing sooner doth inkindle the wrath of God, nor maketh him moze terrifie the inhabitants

Angels powre forth Gods wrath vpon the wicked.

Holofernes hys blasphemy.

The Children to Elias.
Gods indignation is heauy to beare.

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Examples of late
dayes for blas-
phemy are many

Players are blas-
phemers of God.

Players vainglo-
ry in the wrath
of God.
They blasphem
his name.

They shroude
themselves vnder
the visarde of
godly learning.

They present the
deuill in shape
and condition.

Their sacrifice is
beastly.
Some can play
Iudas.
They crucifie
Christ a newe.

bitants of the earth, when the heate of his indignation and anger causeth the Heauens to melt, and droppe reuenge vpon the heads of all blasphemous wretches.

Worthely therefore was blasphemy punished thus in hell. Many and terrible examples of our owne present age, hath of late bene done amongst vs, which I wyll omit, because I hope their remembrance is not cleane extinguished, and that so lately done, cannot be so soone forgot. Of which sort of men in the chiefe place, may be placed Players, when they take vpon them the persons of Heathen men, imagining themselves (to baine glory in the wrath of God) to be the men whose persons they present, wherein, by calling on Mahomet, by swearing by the Temples of Idolatry dedicate to Idols, by calling on Iupiter, Mars, Venus, & other such petty Gods, they do most wickedly robbe God of his honour, and blaspheme the vertue of his heauenly power. Oh men in worse condition then brutish beasts, yet can they couer theyr deformitie in thys poynt with the Masker blasphemy, in shrouding themselves vnder the visarde of godly learning. And that this is no blasphemy, but the opinion of the learned, conformable to the former manners of men, which makes the confirme their soules to damnation. What collour I pray of godly learning can be in this, when they appoche the deuill so neere in condition, that they can cunningly present hys person, and nothing can there be so damnable, eyther in Heathen, Pagans or Infidels, but they can present the same, in as ample manner as if it were then in doing. Trust me, I am sure that these men more offende God by deriding him with these beastly sacrifices, then those men which did first commit such censuall, and vnnaturall deedes. No doubt but there is amongst the can play Iudas, as naturally as if he were the very man that betrayed Christ, & verily think y the visarde of godly learning, is so far from good lining, that vnder these pretended collours, these godlesse men crucifie Christ a newe, when

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When they thus seeke to deface his glozy, to mangle hys members, and rent in peeces his sacred body. What other thing is it, when in the midst of all theyr villanie, they make inuocations to his maiesty, and ballet wyth beastly traditions of men, termes of pompous pryde the magnanimity of his powze. What other thing is it, then to scorne his wꝛath, rent his members, and blasphemie his name. Consider then of this, and find what I haue sayd.

They mock God with theyr inuocations. Commit them to their owne consideration.

This Masker blasphemy thus wel prouided, but that his visard was scarce currant, masketh amongst the rest of his mates. The first Masker, (which must be last to obserue a decozum in theyr taske) was Impudencie, whose brasen face shameth the beholder, and whose gracelesse mebers no wise man but hateth. Him Cerberus fette from his bellish habitation, vpon whose body was wꝛitten the names of all kind of vices, acceptable to sathan, and hatefull to God, as if there were the man whose markes bewrayed his condition, yet neuer shamed he to shew his face.

The first Masker, Impudency.

This Impudency is of ancient authority amongst many, and rather taken for a noble mind, or an audacious hart, then an impudent and shameles vice. Such was the pleasure that almighty God conceived in thys audacity, that he plagued the offenders with moze then ordinary punishment. Iezabell, that accursed and impudent Queene, for her shameles & vnseemely behaviour, was iustly by the rigorous iudgment of God, deuoured of dogs. When it was spoken by the mouth of the Prophet, the dogs shall lick the blode of Iezabell in the fieldes of Israel. No lesse shameles was the lust, and the accusation impudent, which y wicked Judges maintained by y chaste Susanna, when God by his mightie power, by raysing vp young Daniel, confounded theyr impudency, & deliuered them into the handes of men, to be destroyed with y same stones that were prouided for that chaste Lady. The impudent lust of Tarquine who

Of auncient authoritie.

Impudent Iezabell.

The shameles Iudges.

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The impudent
lust of Tarquin.

The whore of
Babilon.

Herode.

A womans im-
pudency.

Aristodemus to
Antigonus.

Princes are vize-
gerents of God.

Impudency is
tormented in
hell.

Theyr visarde is
modest audacitie

ceased not to pursue the chaste Lucrece euen to y death
cost him the pprice of his kingdome, banishment frō hys
Country, and after ward a miserable ende. The Reue-
lation describing the whoze of Babilon sitting on the
seauen headed Dragon, w a cup of poyson in her hand,
calleth her shameles and impudent.

The impudency of the Damsels mother y temp-
ted Herod, to aske the head of Iohn, and cause it to bee
cut off, was little inferioz to the other, such instrumēt
by wickednes, God rayseth vp to try his elect, but yet
thyrce woe be to them that are made the instruments
of Gods wꝛath, and vnhappy are they by whom God
layeth his crosse vpon his children, eyther gently to coꝛ-
rect ther, or mildly to try them. What impudency was
that of the mother in the Gospell, to demaund of Chꝛist
that her two sons might sit in his kingdom, the one vp
on his right hand, the other on his left. No lesse redicu-
lous then that, was a pꝛophane poynt of Aristodemus,
whom when the king Antigonus aduaunced to hygh
pꝛeferment of his counsell, being but a base Cookes
sonne, hee shamed not but impudently perswaded hym
not to be liberall, then which there cannot be a greater
blot to the fame of a royall Prince. If Princes then,
the Vizegerents of God, would punish such impudent
wretches as insert themselves into their secrets to vn-
dermine, noꝛ shame to feare in the face of a Prince,
bedecked with modesty, (though the poysoned bayte of
treason lurketh in theyꝛ harts.) No doubt but this vice
should be lesse pꝛactised, and vertue sooner embraced.
Woꝛthily then deserued thys impudency her continu-
all torment in hell, in whose fruit appeareth the pathe
of shameles, and impudent enoꝛmities. The visard ap-
pointed foꝛ thys hellish feende, was called modest auda-
city, wherin Players doe much delight, foꝛ albeit theyꝛ
impudency appears so openly, y euery man by theyꝛ
continua!l pꝛactise doth decerne theyꝛ visard to bee ra-
ther immodest impudency, yet so currantly can they
carry

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carry it away, that he with his Net as expert as them-
selues, is counted but a sheepe, a simple sot, and a playne
Innocent. But on the contrary, he that can sette vpon
eche vice a face of bzaile, & with his countenaunce beare
out the matter, that is the fellow can doe all, and he it is
that shalbe counted the modest audacious man.

The opinion of
Players.

With what tyranny doth vice then hold possession of
these mens harts, when they eyes are so obstinatlie
blinded that they decerne not good from bad, but head-
long runne into they owne destruction, called mischi-
uous exercises honest recreations: when such it is as
presenteth murders, mischiefes, adulteryes, ingrati-
tude, idlenes, dissention, impudencie, and all kynde of
villany, that eyther can be thought vpon or practised in
a Common wealth, & with these men not to sooth them-
selues in they folly, but to repent in time. This

They are singu-
lar in sinne.

Maske thus ended, wyth visardes accordingly appoin-
ted, there were certaine petty fellows ready, as y^e cu-
stome is in Maskes, to carry Torchcs, to inflame the
harts, and inkindle they mindes to contende with ver-
tue, and wholly to be guided and lighted by vice. Whose
names are these, Anthrystines, Deceitfull diligence,
Secrete hate, Insolent contempt, Mallice, and Make-
bate, whose visardes are these, an honest minde, good
husbandry, a humble hart, good regard, temperaunce,
and contempt of the world, whose Torchcs as I sayde,
are the firebrands of sathan, to conduct menne to hell,
whose way is plaine and broad, without let or hinde-
raunce. Not one of these Torch bearers but are as wel
knowne amongst Players, and they vices put in dre,
to make they practise known, as wel as sathan know-
eth his owne, and can cull out these Hates which are
vnder the copasse of his regiment. This pleasing Mask
being thus prepared, with a few words gyuen them in
charge from their master Belzebub, thither were they
sent, to the place appointed to Kōλλοδοξία. to Faustus and
Luxuria, and to græte them from they king, with that

The Torch-
bearers.

What they are

Theyr Torchcs
are the firebrāds
of sathan.

They are known
amongst Players

Belzebub. seq-
deth the to Fa-
ustus & Luxuria.

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The Oration of
Fastus.

gift. Whether when they were come, with entertainement no lesse pompous then the mariage was solemnized. Fastus, to the intent his education might appeare correspondent to his comely person, welcommmed them wyth these wordes. This curteous fauor, renowned seruants to our mighty King, sent from him, worketh a meanes to redouble y former duety which we oughte him, and although the vnworthines of our estate, could not admit the ptesence of his person, yet doth our harts so much honoz him (whose power is great) that we continually with beheimency of spirit, call vpon his name. Neither as iustice wylled, hitherto hath wanted any thing that might pleasure vs, or glozifie the worthy title of hys dignitie. But at thys instant, considering the generall ioy, that wee and our seruants haue receiued by the swete contentation, and solemnizing of the mariage betweene my Lady, and mee, my good Lorde hath here in amplified my former reuerence, and sharpened in my minde a deeper desire to procede in hys obedience, then heretofore hath euer bene inserted in my hart. Certify him therfore I pray at your returne, that wherein duety may gratifie or requite thys large benefite and fauour, it shalbe extended to the highest degree. Therefore, for the loue I beare you, sent from my Lorde, you are hartily welcome to my Castle of Κολοσσα. After he had ended his speech, his Lady Luxuria, spake as followeth.

The Oration of
Luxuria.

My Lord and espoused husband Fastus, (you inhabitants of y infernal world) hath already sholue you the zeale of his louing hart, the Simpathy of whose minde, consisteth in my selfe, that whatsoeuer he shall seeme to allowe, of duety & loue I beare him, besides the fauor I owe vnto you, confirmeth the same in me, so farre, then wherein the power, or duetifull seruice of a sillye woman consisteth, or may offer requitall, let it be expected, for duety wyls so much, and your curtesie commandes no lesse, you are therefore hartily welcome to our Castle

Οἱ Κόλλοι.

After these seuerall Orations were ended, a subdaine ioy was stricken in the harts of the beholders, as well by reason of these speeches, as to view the manner of the Maske, wherein they receyued such contentation by how much more it came vnlooked for, that they were almost dreyuen into an extasie, such was the ioy they conceiued thereof. When Fastus and Luxuria, and the rest of the company hadde well recreated theyr minds with dauncing and disporting amongst these Maskers beholding them at large (whose custome was not to speake) they commaunded them to be ledde into y^e Hall of Misery, and there to be feasted with delicate dysches, of continual vexation, guilty conscience, woordes of woe, and neuer dying torments. Where drinking of the accursed wine of forgetfulnes, they returned to Sathan from whence they came.

The wicked ioy
in sinne.

Theyr banquet
in the Hall of
misery.

Sith then such is the wicked exercise of these Play-ers, gyue me leaue a word or two to tell you in exhortation, how happy it is to auoyd theyr presence, and to banish them from the entrayles of theyr harts.

Whatsoever is contrary to the word of God, is not agreeable with God, Playes are contrary to the word of God, therefore agree they not wyth God. First GOD with hys owne sacred mouth hath pronounced, y^e whatsoeuer proceedeth from the wicked nature of manne, is vnperfect, pollute, and defiled, such then are Playes, vnperfect, pollute and defiled. Why then should the nature of man be so blinded with error, as to runne desperately into the damnable sincke of sinne, (or as they terme it) in seeking to expell the mischiefe of Melancholy, doe runne into a thousand miseries, and whatsoeuer he be that feeleth himselfe surprised with thys passion, shall find that pleasure doth increase the same, and Playes rather enflame the fury therof, the quench the flame by any rest. But whatsoever he be that fee-
leth thys passion of melancholy, to haue fast holde of his

Playes are con-
trary to the word
of God.

Fained colours.

A mirrour of monsters.

A medicine for
melancholy.

hart, shall by no meanes sooner expell the same, then
by reading of the Scriptures, conferring the mercyes
of God wyth his sinfull soule, and by fixing still befoze
his eyes, the bitternes of that passion of Christ, endu-
red for vs, who was bounde to sette vs free from sa-
than, scourged to ridde vs from strypes, derided to de-
liuer vs from the scozne of the deuill, crowned wyth
thornes to glorify vs with a crowne of maiestie, and fi-
nally for vs, shed his most pzeious bloode, yea for vs
vnwozthy wretches, that rather flye to vanities to vn-
loadde our heauy harts, then come to him to be vnladen
of our bonde, whose worde (swæter then the hony of
the hony combe) calleth vs that are greued. When
he sayth: Come vnto me all yee that are heauye & loa-
den, and I wyll ease you of your burden. What canne
we haue moze of so swæte a Sauour. Eschew there-
fore thys euill to wyne heauen, treade thys mischiefe
vnder fete, to be extolled into heauen, and finally say,
Lorde graunt vs heauen. Amen.

The conclusion.

FINIS.



